# Mr. ROVSE HIS SPEECH BEFORE THE LORDS AT THE TRANSMISSION OF Dr. COSSENS

*March* 16. 1640.

*LONDON*,
Printed for *John Bartlet*, and are to be sold at his shop at the *Guilt-cup* in *Pauls* Church-yard.
1641.

# M^r. ROUSE'S
# HIS SPEECH
## BEFORE THE
## LORDS AT THE TRANS-
MISSION OF COMMONS

953,308

LONDON,
Printed for Rich. Baldwin, and are to
be sold at his Shop at the Crane in
in Pauls Church-yard.
1689.

# MASTER ROVSE HIS SPEECH BEFORE THE LORDS AT THE TRANSMISSION OF Dr. *COSSENS*,

*March* 16. 1640.

My Lords,

I Am commanded by the House of Commons to present to your Lordships, a Declaration and Impeachment against Dr. *Cossens* and others upon the complaint of Master *Peter Smart*; which Master *Smart* was a Protomartir or first Confessor of note in the late dayes of persecution: the whole matter is a Tree whereof the branches and fruits are manifest in the Articles of this Declaration, which being read, I shall with your Lordships favour, discover and lay open the roote.

*The Declaration was read, and then hee proceeded as followeth.*

*My Lords,*

I Am now to discover the Roote of Master *Smarts* persecution, your Lordships have heard of a great

deſigne to bring in Popery, you have heard of Armies of Souldiers, and particularly of the Popiſh *Iriſh* Army, the burthen and complaint of the Commons; but there is another Army not ſo much ſpoken off, and that is an Army of Prieſts, for ſince Altars came in, ſo they delight to be called; it is a ſaying of *Gregory* the great, that when Antichriſt comes, *Preparatus eſt exercitus Sacerdotum*; there is an Army of Prieſts ready to receive him, this is fulfilled in our time, for certainely this Army of Prieſts doth many waies advance the deſignes and plots of Popery.

A firſt way is by the ſubverſion of our Lawes and governement, our Lawes and Popery cannot ſtand together; but either Popery muſt overthrow our Lawes, or our Lawes muſt overthrow Popery: but to overthrow our Lawes, they muſt firſt overthrow Parliaments, and to overthrow Parliaments they muſt overthrow property, they muſt bring the Subjects goods to bee arbitrarily diſpoſed that ſo there may bee no need of Parliaments: this hath beene done by Doctor *Manwaring*, whom we finde wanting, yet not in the ſeates but the Barre of the Lords houſe, and the like by Doctor *Beale*, and I thinke it was the intention of the late Canons.

A ſecond way by which this Army of Prieſts advanceth the Popiſh deſigne, is the way of Treaty, this hath beene acted both by writings and conferences *Sancta Clara*: himſelfe ſaith, *Doctiſſimi eorum quibuſcunque*: So it ſeemes they have had conference together, & *Sancta Clara* on his part labours to bring the Articles of our Church into Popery

and

and ſome of our ſide ſtrive to meete him in that way, Wee have a Teſtimonie that the great Arch-Prieſt himſelfe hath ſaid: It were no hard matter to make a reconciliation, if a wiſe man had the handling off it; but I verily beleeve that as the ſtate of Papacy ſtands, a far wiſer man than he, cannot reconcile us, without the loſſe of our Religion. For the Pope being faſtned to his errours, even by his chaire of Inerrability, he ſits ſtill unmooved, and ſo wee cannot meete, except we come wholly to him.

A man ſtanding in a Boate tyde to a Rocke, when he draweth the rop, doth not draw the Rocke to the Boate, but the boate to the Rock. And *Sa. Clara* doth in this ſomewhat honeſtly confeſſe it; for hee ſaith, that he dealt in this way of Treaty, not to draw the Church to the Proteſtants, but the Proteſtants to the Church.

A third way, is a way of violence, this violence they exerciſe partly by ſecular Armes, and partly by prieſtly Armes, which they call ſpirituall, for ſecular Armes, we have their own confeſſion; that the late Warre was *Bellum Epiſcopale*, and we have the Papiſts confeſſion, that it was *Bellum Papale*. For in their motives they ſay, that the Warre concernes them not only as ſubjects, but as Catholiques, for ſo they falſly call themſelves: and if it be ſo, then *Bellum Epiſcopale* is alſo *Bellum Papale*, and in the Epiſcopall-Warre, the Papall cauſe is advanced, for the ſpirituall Armes thus they come to execution.

When a great man is comming, his Sumpters, his Furniture, his Proviſion goes before, the Popes furniture, Altars and Copes, Pictures and Images, are come before: And if wee beleeve Dr. *Coſſens*,

the very ſubſtance of the Maſſe, a certain ſigne that the Pope was not afarre of.

Now theſe fore-runners being come, if any man reſiſt them, fire comes out of the Brambles, and devoures the Cedars of *Lebanon*: the Army of the Prieſts falls upon him, with their Armies of Suſpention, Sequeſtration, Excommunication, Degradation, and Deprivation; and by theſe Armies hath Maſter *Smart* been oppreſſed and undon: He falls upon their Superſtitions and Innovations, and they fall upon him with their Armies, they beate him downe: yea, they pull him up by the Rootes, taking away all his meanes of Maintenance and Living: yet they leave him life to feele his miſery: *Ita feriunt, ut diu ſe ſentiat mori*, there is no cruelty to Prieſtly cruelty. Theſe are they that did put our very *Saviour* to death, the Calling is reverend; but the corruption of it is moſt pernicious: *Corruptio optimi peßima*, I know no reaſon of this change, except it be that of the Apoſtle, *becauſe when they knew God, they did not worſhip him as God*; but made a God of the World, placing the excellency of Prieſt-hood in worldly pompe and greatneſſe, and gave the glory of the *Inviſſible God*, to Pictures, Images and Altars. *Therefore God gave them up to vile affections, to bee Implacable, unmercifull, and without naturall affection*: But whatſoever the cauſe is of corruption, certainly their Armies have fallen heavily upon Mr. *Smart*, and Prieſtly cruelty hath caſt him into a long miſery, from which hee could get no releaſe by any Prieſtly mercy.

And

And now it is pray'd, that as theſe *Delinquints* by the cruell oppreſſions of Mr. *Smart* have advanced the cauſe of Popery, ſo they may in ſuch a degree of Juſtice be puniſhed, that in them Prieſtly cruilty, and the very cauſe of Popery may appeare to bee puniſhed and ſuppreſſed, and that Mr. *Smart* ſuffering for the cauſe of Proteſtancy, may be ſo repayed, that in him pious conſtancy, and the very cauſe of Proteſtancy may appeare to be righted and repaired.

*FINIS.*